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**THE PURITANS IN POWER. A STUDY IN THE HISTORY OF THE ENGLISH CHURCH FROM 1640 TO 1660.** G. B. TATHAM, M.A., Fellow of Trinity College, Cambridge. Cambridge University Press. 1913. Pp. vi, 282. 7s. 6d.

Mr. Tatham's book contains a brief preface, eight chapters, and an appendix of three sections. The preface states his purpose: he has in mind "the immediate and material results of the Puritan revolution rather than the influence exercised upon religious thought, upon the future history of parties within the Church, or upon the relations of the Church to Dissent." The eight chapters are: The Prelude; The Parochial Clergy; The Sequestration Committees; The Regulation of Cambridge University; The Puritan Visitation of Oxford University; The Fate of the Ejected Clergy; Religious Freedom under the Puritans; Church Property. The Appendix includes: An Inventory of Prestwick Rectory; The Case of Sylvester Adams; The Seizure of College Plate at Cambridge. From the contents it will be noticed that Mr. Tatham has not attempted an exhaustive description of the various ideals and achievements of Puritanism, and that he has selected a few significant episodes within the period of Puritan ascendancy. It will also be seen that the choice is careful and illuminating. The vital problems of the period are the actual point of view of clergy and laity within this twenty years, the treatment of the vanquished by the victors, the temper of the universities and how it modified with the new government, the disposition of property, and the quality of religious toleration. The author has met each of these questions and has dealt with it carefully, equipped as he is with mature knowledge of sources and literature. He has shown himself singularly free from bias and devoted to a simple and honest display of the facts. More than this, he has made it clear that the Puritan success was based upon English feeling rather than upon mere party prejudice; he has been discriminating enough to perceive and to express the permanent value of both the Presbyterian and the Cromwellian aspects of the movement. It would be hardly correct to say that the book offers a contribution to the subject (except in so far as lucid description is always a contribution), for it is dealing with too familiar ground for such praise. But it is quite true to say that it is an attractive and scholarly presentation of material and results that are by no means widely known.

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